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PROPOSALS

For Printing by SUBSCRIPTION,

Critical ANALYSIS

OF ALL THE

HEBREW and CHALDAIC WORDS

IN THE

OLD TESTAMENT,

With a large HEBREW INDEX,

To which will be prefix,

A new METHOD to obtain the Knowledge of the *HEBREW* TONGUE speedily and without a Master; for the Use of an *English* Scholar, tho' unacquainted with other Tongues; being a KEY to the CRITICAL ANALYSIS, and referr'd to throughout the whole BOOK.

By *ANDREW BURRELL, M. A.*
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CONDITIONS.

THAT it be printed on the same Character (but a new *Hebrew*) and on the same Paper with these Conditions. That it will contain about 60 Sheets.

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A

SPECIMEN

OF THE

Critical ANALYSIS,

From GENESIS iii. 14, 15.

1. וַיֹּאמֶר *vay-yo-mer*, and (the lord god) had said; from אָמַר *to say, tell, or affirm, gainsay, mutter against, rail at, speak to.* Kal. fut. אֶמַּר *I will speak.* It has (ו) above א, by 12. 8. and א in the first p. in all the futures is turned out, for אֶמַּר. It has sometimes (-) for (..) in the end; the 3. p. f. m. יֹאמֵר, by 12. 8. It has (..) in the last syllable; but it is changed into (ו) here, by the retraction of the accent, by 5. 10. 3.

2. יְהוָה *yeho-va, Jehovah,* from הָיָה, or הִיָּה, *to be;* because (ו) and (י) are often exchanged, by 1. 6. A noun

heemantick, form'd by (י), by 6. 11. 4. By the same letter are the names of *Isaac, Jacob, &c.* form'd; and is the sacred inexpressible tetragrammaton name of a necessary existence, explain'd by himself, *Exod. 3.* 14. אֶהְיֶה אֲשֶׁר אֶהְיֶה *I am that I am, Heb. I shall be what I shall be;* the אֶהְיֶה אֲשֶׁר אֶהְיֶה *I am that being, ens, really existing;* and differs from idols, which are not, but counterfeited. *John* in the *Rev. i. 4.* is a faithful interpreter of it, *from him which is, which was, and which is to come.* It never has the affix, nor is in construction, nor in the plural number, nor attributed

to any but God Almighty; because the most excellent and eternal essence and existence is so peculiar to him alone, as the ocean of all perfection, and for whom all things which are, are not only *made*, but preserved by him; and could not subsist one moment without his *concurfus*. The first letter י, some say, is one of the letters *ethan* formative of the future, and the root as above. The pret. has the same signification with the present, by יו. 5. 2. which proves grammatically all times in it. But others, perhaps too curious, would prove a trinity from the letters of it; thus י taken out of יְיָ I, is the first person of the pronouns, by 9. 2. and of the trinity; the ה taken out of הוּא he, the third p. f. m. of the pronouns, by 9. 2. but 2d. p. of the trinity, because it hath two (ה's) in it. They would make the divine nature be understood by the one, and the human nature by the other; and ו in the middle being an extraessential servile, and conjunction copulative, to signify the uniting holy ghost, in applying, by his superabundant love the redemption purchased unto us. The heathens no doubt heard of this name when they called their God, *Jove*; and as the word in *Hebrew* is from essence, so in *Greek*, from *life*, Ζωε. The whole three are letters of rest, by י. י. to shew there is no rest untill we come unto *Jehovah*,

and that in him only we may safely rest. Because this word is pointed one way in one place, and another way in another (as there is nothing more common in this language than to point one way and read another) yet the four letters, wherever they are, can never be communicated to any creature. And as for that blasphemy and spite of the *Jews* against our saviour, that he was cunning to find out the right way of pronouncing this word, and so by it wrought all his miracles it is hardly worth refuting, since the very mentioning of it is sufficient to make the adversary blush, &c.

3. אֱלֹהִים elo-hijm, Gods.

A n. rad. masc. אֱלֹהִים God. Its root is uncertain, or lost in *Hebr.* Some from אֱל strength, or *mighty*; but (..) never changes into (א); nor from אֱל strength, fortitude, virtue, because of the radical ה; nor from אֱל-הֵם their strength: But either from אֱל to swear, because of the covenant-oath whereby we are bound unto God; or rather, if you will, from the Arabick אَلِي (aliba) to worship, honour, respect, take care, provide for, pray unto; plur. mas. here; mappick and patach *furtivum* are vanished, by י. י. 2. It is one of the principal names of God, in so far as he is the creator, governour, prince, and judge of the universe; and distinguished from
Jehovah

Jehovah above, be cause *Jehovah* is mentioned when mercy and clemency is to be exercised, but *Elohim* when there is a strictness of justice; see no. 49. and it is for the most part in the plural number, to declare his high glory, and singular majesty, by 8. 3. 4. This honourable name is not only given to the true God, but also to angels, *Pf.* viii. 5. thou hast made him a little lower **מַלְאֲכֵי** *than the angels*; to great men, who preside, and are profitable to others, such as judges and magistrates, *Pf.* viii. 2. 1. he judgeth among the *gods* 138. *Pf.* i. before the *gods* will I sing praise unto thee. The very images and fictitious gods go by this name, *Pf.* xcvi. 5. all plu. constr. by 8. 3. **אֱלֹהִי** *the gods of the people are idols.* "There seems to be an affinity "between this word and the "word the idols are called by, "viz. *elilim*, which properly "signifies things of nothing and "of no value, according to the "nature of this name. The "apostle saith 1. *Cor.* viii. 4. "an idol is nothing in the "world." *Leigh's crit. sacr.* This is the name God declares himself by, as the object of adoration, in the first commandment thou shalt have no other **אֱלֹהִים**, i. e. you shall worship none else; and very suteable, for he that created us has a most just title to our worship.

4. **אֶל** *el*, (said) *unto*, a preposition (*to, with, near.*) It is put

sometimes for **עַל** *above, upon*; and therefore all verbs which are construed with **עַל**, are also construed with **אֶל**; and it is pointed with (··) to distinguish it from **אֵל** *God*. It takes the affix of the plural number, and with the light affix has (··), as **אֵלַי**, and in pause **אֵלַי** *to me*, **אֵלֶיךָ** *to thee*, **אֵלָיו** *to himself*; but with the grave or heavy affix it changes (··) into (-), as **אֵלֵיכֶם** *to you*, **אֵלֵיהֶם** *to them*.

5. **הַנָּחָשׁ** *han-na-hhah*, (unto) *the serpent*; from **נָחַשׁ** *to try, tempt, search, prove, assay, attempt, make tryal of*; a n. m. **נָחָשׁ** *a serpent*; or any creeping vermin; "both a magician and "serpent, because they work "by serpents;" with הֵאֱמַח by 6. 5. which shews it was a particular noted serpent which *Moses* speaks of here.

6. **כִּי-עָשִׂיתָ** *kij-a-sij-tha*, *because thou hast done*, **כִּי** *kij*, is a causal, or rational particle; *because, seeing, altho'*; with prefix, by 6. **וְכִי** *and because*; the stroke between, which in *English* is hyphen, in *Hebrew* the line maccaph, by 5. 10. 4. and joins them as one word, by ditto; no accent before it, by ditto; from **עָשָׂה** *to make, do, or cook*; the 2. p. f. m. י in place of the radical ה, by 11. 16. the serpent or tempter had turn'd *Eve's* cook.

7. **זֶה** *zoth, this*; a pronoun demonstrative f. g. and sup.

supplies the place of the neuter, by 7. 1. n. 1. and wants the plural, by 9. 4. n. 2. with ה emph. הוואח by 6. *Pf.* xviii. 1.

8. אָרוּר a-rwr, (thou art) *curfed*; from אָרַר to *curse*, *mut-ter against*, *rail at*, *report ill of*, *to make one be disbelieved*, *disgrace*, *reproach*; a part. *paulkal* here, *curfed*, *disbelieved*, &c.

§ אָתָּה at-ta, thou art; a pronoun of the second person, m. g. and is instead of a verb substantive, by 9. 4. 6. in pause אָתָּה, by 15. *Pf.* xvi. 2. and is read five times in scripture without ה.

9. מִכָּל-הַבְּהֵמָה mic-col-hab-behe-ma, *above all cattle*; (ם) is one of the extra-essential letters, pointed right, by 6. 3. כָּל a noun of all genders and all numbers; see 8. 20. 8. (ו) is turned into (וּ) by the line maccaph, by 5. 10. 4. ה is emphatick, pointed with (-) and dagesh, by 5. 5. בְּהֵמָה from בְּהֵמָה not used; a n. c. here, a beast of labour and burthen. (Rab. *Levi.* says, it was some particular beast, of which the Rabbi's talk a great deal of nonsense.) It comprehends the greater sort of the fourfooted cattle, as well tame as wild. There are four sorts of animals mentioned in scripture; this is the first. Second, עוֹף all sorts of winged fowl. Thirdly, רֶמֶס a trampler, the lesser and shorter-legged animals, who move with four feet, and trample upon the ground, and almost

touch it; such as rats, mice, toads, frogs, and such like. Fourthly, שָׂרָץ who move with four or more feet, and *creep* more than *trample*; as serpents, vipers, lizzards, and such like, *Gen.* i. 20. We may observe when חַיָּה and בְּהֵמָה joined, *hbaiah*, signifies a *wild animal*, and *behemah* a *tame*, plur. בְּהֵמוֹת *beasts*. Where we may observe that *Job* xl. 15. does not allude to the greatness of that beast, which is commonly translated an elephant, from the bigness of its body, but to that stupidity and foolishness which is seen in these great animals. So then an ignorant man is not only a beast, but a great beast, a huge behemoth, a monstrous great beast.

10. וּמִכָּל w-mic-col, and *above every*; from כָּל to *perfect*; a noun כֹּל as above, no. 9. ו is the prefix, and is ו by 6. 7. 1. before bumaph. The *Masorites* have observed that there are two places in the bible where כָּל is accented, and therefore must be read (a) by 2. 3. *Pf.* xxxv. 10. *Pro.* 19. 7.

11. חַיָּה hhaij-yath, *beast of*; from חָיָה to *live*; a n. f. חַיָּה a *living creature*, a *company*, a *mob gathered like wild beasts*, the *animal life*, an *animal tame*, or *wild*; in constr. ה is changed into ח, and (וּ) in patach, by 8. 2.

12. הַשָּׂדֶה haf-sa-de, the *field*; a n. rad. m. שָׂדֶה a *field*, a *piece of ground*, a *farm*, a *manour*;

nour ; with ה emph. by 6. 5.

13. עַל-גִּחְוֹנָה al-gehho-necha, upon thy belly ; עַל upon, from עָלָה to ascend ; a preposition, and according as it stands in a sentence is translated, upon, above, near, against, with, to, towards, in, for. It sometimes takes a (י) in the form of a noun plural in constr. by 8. 3. עָלַי upon, Ps. xxxii. 5.

§ גִּחְוֹנָה gehho-necha, thy belly ; from גָּחַן not used a n. m. גָּחַן the belly. Rabbi Solomon says it signifies only the belly of creeping things ; Jerom, breast ; Onkelos, belly ; 70. both ; because the serpent's breast and belly are together, and he creeps upon both ; constr. (ו) is turn'd into (:), by 8. 8. 5. גָּחַן the belly of ; and with affix here by 9. 11.

14. תֵּלֵךְ the-lech, thou shalt go ; from יָלַךְ to go, walk, (the same with הֵלֵךְ) only used in the imper. fut. and infinit. of kal. In fut. kal the first rad. is left out in (..), by 11. 11. it is conjugated thus אֵלֵךְ I will go, and 2. p. f. here.

15. וַעֲפָר vea-phar, and dust ; a n. radical mas. with a plur f. עָפָר dust, the finest and smallest, such as flies about, earth destitute of moisture, and parted into the smallest particles, all they that go down into the dust, this word in the orig. Ps. xxii. 29. signifying their wretched and miserable condition of life.

Shall the dust (the same) praise thee ? i. e. man, who is reduced to dust, Ps. xxx. 9. and his enemies shall lick dust, Ps. lxxii. 9. i. e. they shall so bend their heads, that they shall seem to lick the dust ; with the prefix מ, by 6. 3. 1. He raiseth up the poor מִעָפָר out of the dust, Ps. cxiii. 7. i. e. from the lowest and meanest condition of life, as dust is the meanest part of the earth ; and with prefix ו, by 6. 7. here. See 579.

16. תֹּאכַל to-chal, shalt thou eat ; from אָכַל to eat, kal fut. 1. p. f. אֶכַּל I will eat, feed upon, devour ; and is spoken properly of the eating of living creatures, but by a metaphor it is spoken of fire and sword, 2 p. f. of the fut. in kal תֹּאכַל here. See number 1.

17. יָמֵי yeme, (all) the days of ; a n. rad. mas. יוֹם, both a natural and artificial day ; see 40 below ; plur. יָמִים days ; in constr. by 8. 8. 3. here.

18. חַיֵּה hhay:ye-cha, thy life, Kimchi says, his genuine root is חָיָה (the same as חָיָה, 11 above) to live ; which is the only word in the Hebrew tongue which hath (י) for the third radical ; a n. m. by syncope, חַי life, living, a live thing ; to compensate the absence of the second radical it takes dagesh, by 4. 6. 2. חַיִּים in construct. חַיִּי, by 8. 8. 3. and with the affix, by 9. 11, here.

VERSE 15.

19. **וְאִיְבָהּ** veë-bha, and (I will put) *enmity*; from **אִיב** to fall out, or become enemies, to hate; a noun f. **אִיְבָהּ** hatred, enmity; with prefix ו, by 6. 7. here.

20. **אֲשִׁית** a-shijth, I will put; from **שָׁח** to put, bipb. fut. 1. p. f. m. by 16. 5. 11.

21. **בֵּינֶךָ** be-necha, between thee; the preposition **בֵּין** in, between, within; with affix, by 9. 9. here; and with the prefix מ is the same; as **הָיָה** the middle, Gen. xlix. 10. nor the law-giver from between; **מִבֵּין** out of the middle of (his feet) **וּבֵין** w-bhen, and between; the prefix ו is ו before the letters bumaph by 6. 7. 2.

22. **הָאִשָּׁה** ha-ish-sha, the woman; from **אִישׁ** a n. rad. mas. a man; a n. f. (by changing (!) into (.) and dagesth, that it may differ from **אִשָּׁהּ** her husband, **אִשָּׁה** a woman, a female, a wife; with ה emphat. has (.), by 6. 5. 1.

28. **זָרְעָהּ** zar-acha, thy seed; from **זָרַע** to sow, to sling seed into the ground to preserve the species; a n. m. **זָרַע** seed, of any thing whatever, not only the seed it-

self, but that which springs from the seed, children, posterity; with the affix, (:) turns into (:) by 8. 19. 8. and (-) being in place of (:) by 8. 1. likewise into (:), and the first (:) into a proper point, as (-) here, by 8. 19. 8. and because single (:) cannot sound under the gutturals, by 3. 10. there is a compound (-) put under ע here, and makes **זָרְעָהּ** by 3. 9. 10.

24. **הוּא** hw, it, he, himself, the self same, this, that, the same, very; the nominative of the pron. m. 3. p. by 9. 2.

25. **יְשַׁחְפְּכָהּ** yeshw-phecha, shall bruise thy; from **שָׁח** to bruise, break in pieces, bruise small, trample under foot; and some think it has affinity with our English word shuffle, and signifies to shuffle toes together; and is given both to christ and the devil, who should, in a manner, strive and wrestle, and as it were shuffle together; to bruise by deceit, or lying in wait, as the serpent in the grass; 70. **וְיַחְזִיק** he shall observe thee; but should be read **וְיַחְזִיק** he shall afflict, dash against, oppress with grief, chastise, vex, disturb,

disturb, trouble, torment, bring under the yoke, make the enemy lay down his arms; kal fut. **אֶשׁוּף** *I will bruise*, by 16. 5. 5. and 2. p. m. **תִּשְׁפֹּן**, with affix (•) in (:), by 14. 2. and the affix of the 3. p. m. of the fut. of one person, by 9. 10. 8. **תִּשְׁפֹּן** *thou shalt bruise his*; here, the 3. p. m. **יִשְׁפֹּן**, and with the affix of the 2. p. m. of the fut. of one person by 9. 10. and (•) in (:) by 14. 2. **יִשְׁפֹּן** *he shall bruise thy*, here.

26. **רֹאשׁ** *rosh, the head*, a n. radical mas. of a large signification, *the beginning, an original, entrance, rise, birth of any thing, the top or crown of the head, highness, either end of a thing, the accent over letters, the top or spire of a building, a pinnacle, dignity, most excellent, the chief in dignity, eminent, a prince, captain, emperour*, as the head is the chief part of the body, and governs all the other parts; by ametonymy, *deadly poison*, which is in the head or teeth of a serpent or asp, &c.

27. **עֶקֶב** *a-kebh, heel*; from **קָבַץ** *to take hold of the heel, the heel, sole of the foot, the lowest part of the foot, from its crookedness, the track, footstep, print of*

the foot, the extream part; adverbially, *lastly, at last*; and Kimchi adds, *an hire, wages*, because it is the last part of the work.

GEN. Chap. xlix. 10.

28. **לֹא** *lo, not*. When join'd to verbs it is an adverb of forbidding and denying; with substantives *without*. *Pf. xvii. 1. לֹא בְּ* *in not (lips) i. e. without*; *Fer. ii. 11. in not, i. e. in that which is not*; *Isai. lv. 1. for not, i. e. without*; *Fer. v. 7. by not, i. e. by those that are not*: It is read 35. times with **ל** in the middle, thus **לֹאֵל**; according to the Masorites in 15 places written **לֹא**, for which we must read **לֵל** *to himself, to him*; you may see the places in Buxtorf's lexicon quoted from *Aben Ezra* and four more, and twice written **לֵל**, when it must be read **לֹא**, *1 Sam. ii. 16. and xx. 2.*

29. **יָסוּר** *ya-fwr, (the scrapper) shall (not) depart from*; **יָסוּר** *to depart, go away, recoil, cease, swerve from, decline, go from one place to another, alter, move, digress, turn aside, or out of the way*; *Hiph. futur. יָסוּרָא I will turn aside*, and 3. p. f. m. **יָסוּר** *is one of the etban, by 10. 11. has*

11. has (י) under them, by
11. 16. 8. has י for ו, by
16. 5. 5.

30. שֵׁבֶט she-bhet, the
scepter; a n. rad. com. but
oftener masc. a rod, Ps. ii.
9. a staff; which either
grows from the branch or
root, a royal ensign; for
the scepter which the kings
used to take in their hand
was a staff; and by a me-
tonymy it signifies the pow-
er, Government, dominion,
kingdom; and this scepter
was a sign of them all: It
was also called tribe, descent,
stock, lineage, because as
many children come from
one father, so many rods
sprout from one trunk or
root. The twelve שֵׁבֶטִים
shebhatijm (hence perhaps
our English word chieftain,
a duke or prince) tribes
come from one father Ja-
cob, as twelve rods or scep-
ters from one stock or tree.
Buxtorf, to answer for the
christians, says all at once
in his lexicon. "The scep-
ter shall not depart from
Judab, i. e. kings and royal
authority, according to the
threefold targum, and the
talmuds, and those of late,
viz. Rabbi David Kimchi,
and 11 more whom I have
seen, says he upon this word;
and therefore it is in vain

to interpret it otherways."

31. מִיְהוּדָה mij-hw-da,
from Judah; from יְהוּדָה to
cast or throw, biphil הוֹדָה to
cast out the voice, confess free-
ly, to praise, celebrate, pub-
lish abroad by giving thanks,
fut. יְהוּדָה he shall praise, by
16. 7. 30. comes a noun m.
here יְהוּדָה Judab, the son
of the patriarch Jacob; as
if he had been called the son
of celebration or praise, for
his mother had said at his
birth אֶרְאֶה I will praise the
lord; therefore she called
his name Judab, Gen. xxix.
35. This name after the
departure of the tribes,
which before had been call-
ed Hebrews and Israelites,
was now only given to the
tribe of Judab, and because
the tribe of Benjamin was
afterwards join'd to it, they
together made up the Jewish
kingdom; and, to be short,
all of them were called
Jews. מ is a prefix, and here
is also a crasis, because the
word begins with (י) the
(י) and dagesh are both
turned out to sweeten the
pronunciation, by 6. 3. 3.
This word containing all
times in it, will afford abun-
dance of speculation to the
ingenious; tho' futurity has
the ascendent.

32. **קקח** *wm-hho-kek*, and a law giver; from **קקח** *carve, engrave, imprint, decree, decide, appoint; piel, קקח decreeing, deciding;* and a noun, a law giver, 70 **Βασιλευς** a king, because he gives laws unto the people; it's prefix'd with **ה** before **ב**umaph, by 6. 7. 1. and is formed by **ח**, by 11. 17.

33. **רגליו** *rag-law*, (out from the middle 21. of) his feet; from **רגל** to gainsay, report ill of; mutter against, draw off or away from; a n. f. **רגל** a foot; by 7. 8. 2. because a backbiter, or slanderer, foots it about, goes and comes, and defames his neighbours. They go to and fro, prying, and spying and carrying tales; they defame by craft, and guile. The two segols are turn'd into two sheva's, and the first sheva into a proper point (·) here, by 8. 19. f. as **רגלי** my foot, the affix of the 1. p. com. by 9. 9. dual **רגלים**; the points are changed the same way, and with the affix here, by 9. 11.

34. **עד** *ad*, until; from **עדה** to pass by, run thro', say nothing of, comes this adv. **עד** yet, still, also eternity, as if you should say still; still;

which is longer than **עולם** an age, because this word signifies both until and for ever. The question between us and the Jews is which of them it signifies here; whether until or for ever: But that which for ever may stop their mouth that it signifies until, is (if we may believe the accents to be of any service in finding out its signification, as without doubt they do) that *Athnach* upon his feet distinguishes, because he is one of the emperors, by 5. 3. and divides every verse of two propositions, by 15. 10. and *jetibb* is upon **עד** a duke, and distinguishes, by 15. 4. and makes a parenthesis (because the Messias shall come)

35. **יבא** *ya-bho*, (because the Messias) shall come; from **בוא** to come, many ways, see 168. particularly of a man's going in to a woman; with *backlam* **בבוא** in his coming, i. e. as our translation; after he had gone in to Bathsheba, *Pf. li. i. fut. in kal* **אבוא** I will come in; and 3. p. f. m. here, by 16. 6. 4.

36. **שילה** *shij-lo*, (because) shilo, (shall come); a n. m. rad. **שיל**. The Hebrews say, that

that the tunicle in which the child is wrapped in his mother's belly, is called *shilo*, because the infant should live peaceably in it; and by a metonymy is called *fetus*, or unborn son; and with the affix ה in the place of י, as in אהרה (as they often make an exchange by 1. 6.) *his tent*; 264. so here, until his son come, the *Messias*, the son of *Judab*. After *Aben Ezra* had given diverse significations of the word *shilo*, he concludes that it is either the same with בני *his son*, who shall be born as all others are; or that the ה is not an affix, and the *Messias* is called *shilo* by way of eminency, PEACEABLE, the author of eternal peace, from שלה *to rest, be peaceable, one who lived in all peace and quietness, free from trouble, and enjoying abundance of welfare.*

37. ולו *velo, and to him.* י is a prefix, by 6. 7. ל also a prefix, by 6. 9. and the mark of the dative, by 7. 3. י the affix, by 9. 9. and 10. the dat. of the pronoun of the 3. p. f. m. by 9. 2.

38. יק-ת *yik-kehath, the gathering of the People*; either from קה *not used,*

a n. f. יקרה *obedience, as some; or a gathering together, a joining in office, an association, a receiving of commands and doctrine, our gathering together unto our Lord Jesus Christ at his coming, as well as by our gathering to his first coming insinuated here, 2 Thess. ii. 1. with the prefix ל, there is a crasis, the (י) and dagesh are both turn'd out, by 6. 3. 3. ליקהת-אם (and despiseth) the obedience, to obey, to the obedience of his mother; for ליקהת. This word is found nowhere else in scripture, and in both places in constr. the last ה is turned into ת, and (י) in (-), by 8. 2. Rabbi Levi, that despiseth to accompany his mother, as the fond mother wheedles her children to dandle them in her lap; and may be translated, that despiseth the fondness of a mother. But Rabbi Solomon makes the root קה *to be amazed, astonished, dull, blunt, stupified, dim-sighted*; and the (י) to be heemantick, and in constr. as above; and thus it must be translated, and despiseth the amazed, dull, blunt, stupidity of his dim-sighted mother; which may be*

be the sense of the text in *Prov. xxx. 17.* but can't be applied in any sense thus to this first plain promise of a *Messias*, and his compleat redemption of sinners. Or perhaps it may come from **נָקָה** *to cleanse, make clean, wipe, purge, excuse, make free, declare innocent, absolve, clear, deliver from guilt, free from sin, and punishment due for sin, make guiltless, harmless, &c.* kal fut. **אֶקְהֶה** *I will clear, or deliver from guilt,* 3. p. f. m. **יִקְהֶה** *he shall deliver from guilt,* by 16. 7. 9. and (ה.) paragogick is used in every word, by 1. 3. 9. and so makes **יִקְהֶה**, and to sweeten the pronunciation ה is turn'd into ח, and (ו) in patach **יִקְהֶה**. You may see the like in *Josh. vi. 17.* **הִחַבְּאֶתָּהּ** *she hid with all manner of biding,* and here, he shall save with all manner of salvation. This *shilo* shall bring us all manner of deliverance, a full, compleat, thorough freedom from sin, and punishment due to us for sin; *piel* fut. the lord will not, **יִנְקָה** *bold guiltless,* *Exod. xx. 6.* imper. and fut. **יִנְקָה** *and clearing he will not clear,* i. e. by 10. 7. 2. *be will by no means clear.* *Exod. xxxiv. 7.*

This word signifies also, *to judge, punish.* And who but our glorious *Messiah* dares take upon him to judge, punish, clear, or make guiltless, without blasphemy; let us hear our adversaries the *Jews*, How can this man forgive sins?

39. **עַמִּים** *am-mijin, the people;* from **עָמַע** *to cover, hide, defend, conceal;* a n. com. oftener masc. **עַם** *a people, multitude of men covering, and hiding the earth;* pl. m. by 6. 11. 3. here; and is applied to a multitude of many different kinds of animals; as 1st, Locusts, *Joel. ii. 2.* 2d, ants, *Prov. xxx. 25.* 3d, conies, or as others, mountain-mice, *Prov. xxx. 26.* plur. here; and the verb singular; and signifies every one of them, by 8. 3. 5.

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40. **בְּיָמָיו** *beya-maw, in his days,* a n. rad. mas. **יוֹם** *a day;* sometimes for a natural day of 24 hours, and sometimes for a diurnal space, by synecdoche; time, as **יוֹם אֶחָד** *one day,* *Gen. i. 5.* **יוֹם וָיוֹם** *day and day, i. e. daily, or any day,* *Ezra. ii. 11.* see 17. plur. **יָמִים** *days,* in constr. and

with the heavy affix it changes (·) in (:) as יָמֵי the days of, יָמֵיהֶם their days; but with the light affix, as here, it holds fasts (·), as יָמֵינוּ our days, יָמָיו his days; and with prefix בְּ with its own point (:) here, by 6 10.

41. תְּוֹשַׁע tw-va-sha, (Juda) shall be saved; from יָשַׁע not used, niphal pret. נִוֹשַׁע to be saved, preserved, freed, snatched from the present danger, assisted, relieved, cured, recovered, delivered; by changing of (י) into (י) fut. niphal. 1 p. f. putting (·) in place of (·), by 16. 4. 6. אֶוֹשַׁע I shall be saved, Ps. xviii. 3. and 3. p. f. f. תְּוֹשַׁע she shall be saved; with a moveing י instead of a moveing (י), by 11. 11. and contracted, as here.

42. וַיִּשְׂרָאֵל veyis-ra-el, and Israel; from שָׂרָה to obtain principality or שׂוֹר to act the part of a prince, a noun mas. שָׂר a prince, and אֵל God; the proper name of the patriarch Jacob, given him by the angel of the covenant, after his former wrestling (speaking after the manner of men.) The reason of his name is given by the angel himself; because (says he) as a prince

תְּשַׁרִּית thou hast power, or obtained principality and prevailed. The (י) some say (tho' not so properly) is taken out of the word Jēhovah, to shew what honour he confers upon his people, to grant them one of the letters of his name to be used in the beginning of theirs; or it may be one of the letters etban formative of the fut. by 10. 11. to assure them that he would assist them for the future in the work he was to put them upon; or it may be no more than an heeman-tick letter, usually set to the beginning of names, as Jēconiah, by 6. 11. 4. This word came afterwards to signify the whole posterity of Jacob, by the name of Israel, Ps. cxiv. 1. When Israel went out of Egypt; and Rom. ix. 6. For they are not all Israel that are of Israel; and for the whole church, Gal. vi. 16.

43. יִשְׁכֹּן yish-con, shall dwell; from שָׁכַן to dwell, tarry, live, abide, sojourn, continue; kal fut. 1. p. f. m. אֶשְׁכֹּן I will dwell, 3. p. f. m. יִשְׁכֹּן be shall dwell; and without י here.

44. לַבֶּטַח la-bhe-tahh, safely; from בָּטַח to trust, hope,

hope, rely upon, have confidence, be secure, quiet, a n. mas. without a plur. בְּטָח confidence, boldness, hope, security, safeness; the prefix (ל) has (ו) before the word of two syllables which are penacutic, by 8. 1. note, and by 6. 9. and such a confidence and boldness, as men have who put their trust in God, and have no occasion to fear, being in such a safe condition, that no evil or danger can reach them. It is (and well) translated here adverbially confidently, boldly, safely, securely; the Targ. and 70 in hope.

45. וְזֶה שְׁמוֹ veze-shemo, *and this (is) his name; a demonstrative pronoun mas. זה this, he, that, instead of a verb substantive, by 9. 4. 6. with prefix ו right pointed, by 6. 7.*

שְׁמוֹ shemo, *his name; a n. radical mas. שם to name; perhaps from the Syraick shammij שִׁמְיָא to name; with aff. it changes (..) into (:), as here; the line maccaph makes the two words as one, by 5. 10. 4.*

46. אֲשֶׁר יִקְרָא asher-yik-reo, *which he shall call him; אֲשֶׁר who, the pronoun relative of both gen-*

ders and numbers, by 9. 4. 5. It signifies also because, by 6. 4. 1. from קָרָא to cry, cry aloud, invoke, call upon for help, give a name, implore help, invite, proclaim, read, promulgate, kal fut. it rests in (ו), by 11. 15. אֶקְרָא I will cry, 3. p. f. m. יִקְרָא he shall call, or name; and with affix (ו) in (:), by 14. 4. יִקְרָאוּ he shall name him; like יִפְקֹדוּ he shall visit him; and tho' this is the fut. of kal, yet both Targ. and 70. follow our translation, and this is his name whereby he shall be called, making it of a passive signification. See 11. 2.

47. צְדִיקוֹ tzid-ke-hw, *(Jehovah) our righteousness; from צָדַק to justify; a n. m. of six points, צְדָקָה righteousness; with affix both segols are turn'd into (:), and the first (:) into a proper point (ו), by 8. 19. f. צְדִיקִי my righteousness, by 9. 11. and here. And this word, Buxtorf says, was commonly added to kings names, as מַלְכֵי-צְדָק mal-kij-tze-dek, adonitzedek, Jos. x. 1. and was as commonly applyed to the kings of Jerusalem, as Pharaoh was to the kings of Egypt.*

GENESIS iii. v. 14, 15.

kij- el-han-na-bhaffi elo-hijm yeho-va ray-yo-mer
 בִּי אֵל-הַנַּחֵשׁ אֱלֹהִים יְהוָה וַיֹּאמֶר 14.

hab-behē-ma mic-col at-ta a-rwr zoth a-fij-tha

עֲשִׂית וְאֵת אֲרוּר אֶתְּךָ מִכָּל-דְּבַחֲמָךְ

veaphar thē-lēch gehho-necha al haf-sa-de hhay-yath w mic-col

וּמִכָּל חַיֵּית הָאָרֶץ עַל-נַחֲשֶׁךָ תֵּלֶךְ וְעַפְּרָךְ

hhay-yē-cha col-yeme to-chal

הָאָכֵל בְּלִי-יָמֶיךָ חַיֵּיהָ:

w-bhēn ha-ifh-sha w-bhēn be-necha a-shijth vee-bha

וַיִּבְרָא אֱשֵׁת בִּינָהּ וַיִּבֶן הָאִשָּׁה וַיִּבֶן 15.

vear-ta roth yeshw-phecha hw zar-ah w-bhēn zar-acha

וַיִּרְעָה וַיִּבֶן וַיִּרְעָה הָיָא וַיְשׁוּפָהּ רֹאשׁ וְאֶתְּהָ

a-kebh teshw-phen-nw

הָשׁוּפָנוּ עִקְבָּ:

GENESIS xlix. 10.

mib-bēn um-hho-kēk mij-hw-da shē-bhet ya-fwr lo

לֹא-יִסּוּר שְׁבֹט מִיְהוּדָה וּמַחֲקֵק מִבְּנֵי 10.

am-mijm yik-kehath velo shij-lo ya-bho kij ad ragh-law

רָגְלוֹ עַד כִּי-יָבֹא שִׁילָה וְלֹא יִקְחָת עִמָּם:

JEREMIAH xxiii. 6.

la-bhe-tahh yiish-con veyif-ra-el yehw-da tiv-va-sha beya-maw

בַּיָּמִים הַהֵם יְהוּדָה וְיִשְׂרָאֵל יִשְׁכְּנוּ לְבֶטֶחַ 6.

tzid-kē nw yeho-va yik-reo after shemo veze

וְהָיָה שְׁמוֹ אֲשֶׁר-יִקְרָאוּ יְהוָה צִדְקָנוּ:



